

# THE NUR AFSEAN

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No. 42

## Editorial Notes.

An honored correspondent sends us the following letter of Mr. A. T. Upson of Shebin-el Kom, Egypt, which we are glad to present to our readers through the favor of THE EPIPHANY of Sept 20th ult. We agree with our correspondent that this letter "makes mince meat of the Mirza of Qadian's contention expressed, in his Review of Religions, that the sin for which, Muhammad was enjoined to ask pardon was only *zamb*, "which does not mean sin, but only human imperfection not amounting to sin." It will be interesting to see how the Qadiani gets out of the very tight place into which the letter of Mr. Upson lands him." Mr. Upson's letter is as follows:—

TO THE EDITOR OF THE EPIPHANY,  
DEAR SIR,—My attention having been drawn to a letter on the subject of The Sins of the Prophets, appearing in your issue of 19th July, I beg to state that I have made a diligent search in the beautiful original of the Koran with the assistance of a complete Concordance and have turned up every passage in which occurs the word *zamb* or its plural and have consulted on each passage two commentaries highly esteemed by the Moslems of Egypt, i.e., the famous one of Zamakhshari, called Al-kashaf, and the concise one of Jelal-ud-deen, the result being as follows:—

The passages number 37 and after classification stand thus:—

Passages in which *Zamb* is stated in the text, or by the commentators to be synonymous with *khateeya* (=sin—a general term) ... 13.

Passages in which *Zamb* is stated to be *Qatl* (=murder) ... 1.

Passages in which *Zamb* is stated to be *Kabeera* (i.e., one of the seven or more great crimes) ... 3.

Passages in which *Zamb* is stated to be *Shirk* (polytheism, the greatest of all crimes) ... 2.

Passages in which *Zamb* is stated to be *Kufr* (unbelief, the 'second' greatest of all) ... 8.

Passages in which *Zamb* is stated to be *Khateeya bi-taammul* (wilful engaging in sin) ... 1.

Passages in which *Zamb* committed by *Mujrimoon* (guilty sinners deserving hell) ... 2.

Passages in which committers of *Zamb* are in hell-fire ... 4.

Passages in which committers of *Zamb* are in *azaab* (torment) ... 3.

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As to the statement, that *zamb* denotes 'natural weakness of human nature requiring the strength and support of God, this is entirely without foundation, either in the Koran or in books of the Arabic language. Let me direct the reader to a few of the above-mentioned passages.

Sura Al-Shuara 26: 13. (Said Moses) 'They (the Egyptians) have a crime (*zamb*) against me.' Upon which the

commentators simply remark: 'That crime was his murder of the Egyptian.'

Sura Al-Imran 3: 129. *Zamb* is used as a synonym for *fahish*; which Zamakhshari says is either (a) adultery, or (b) any one of the *kabeera* sins.

Sura Al-mulk 67: 11. The context shows clearly that the culprits spoken of as confessing their sins are in hell-fire; the word used for sin is *zamb* and Zamakhshari says that this represents *kufr* (infidelity, or disbelief in the prophets of God).

Sura Al-shams 91: 14. Jelal-ud-deen says that the punishment for their sin mentioned (*zamb*) was *Al-azab* (torment).

Sura Ibrahim 14: 11. Both commentators state that the *zamb* was *kufr*.

Sura Al-Qasa 28: 78. 'And the wicked shall not be asked about their sins.' The word for wicked is *mujrimoon* and that for sins *zunooob*, which is the plural of *zamb*.

The learned Jelal-ud-deen adds; 'For they shall enter the fire without reckoning' (without trial).

Sura Al-An'am 6: 6. 'We destroyed them in their sins' (*zunooob*). Jelal-ud-deen says 'for their giving the lie to the prophets.' This is of course the unforgiven sin of *kufr*.

Sura Mumin, 40: 11. 'We confess our sins, is there any way to get out? The text of the Koran itself, as well as the commentaries, show clearly that these words are spoken by the infidels in hell-fire. Both commentators state that the greatest of the sins (*zunooob*) for

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which they are in the fire is that of *kufr* ('disbelief or blasphemy').

Sura-i-Mumin 40: 22 (lower-down). Their apostles had come to them with evident signs and they disbelieved (*kufr*); wherefore God took them for their sins (*zunoob*, plural of *zanb*). Jelal-uddeen says that 'took them' means here 'caused them to perish.'

Sura Aal Imran 3: 41. 'Forgive us therefore our sins (*zunoob*) and deliver us from the torment of fire.' What could be clearer? It shows here once again that the only way to be saved from the torment of hell-fire is by God's forgiveness of their *zanb*, which, otherwise, would surely send them there.

Sura Al Imran 3: 191. 'O Lord forgive us therefore our crimes and expiate for us our evil deeds'. The learned commentator Zamakhshari says crimes here (*zunoob*) refers to '*kaba-ir*', while the other evil deeds are *sagha-ir*. Now *kaba-ir* is the plural of *kabeera* (one of the seven or more great crimes) while *sagha-ir* is the plural of *sagheera* (the lesser ones).

What more need be said concerning '*zanb*'? The context of the above 37 passages, with the learned comments upon them, proves over and over again the meaning of the word and shows that any one who has ever had the audacity to claim that *zanb* means anything other than 'violation of the Law of God by acts deserving of eternal punishment,' must be either a wilful deceiver of men or one who has but little knowledge of his own sacred book and still less of that wonderful perspicuous language in which it was written.

About the word *jurm*. We have been told that it is never used in speaking of the sins of prophets. I agree, for a very simple reason, that it is not used in the Koran itself at all! Why also is not the punishment of hell-fire spoken of as being inflicted upon the *muznib* (or doer of *zanb*)? Simply because *muznib* also does not occur in the Koran. (I give this on the authority of the Concordance of the great Arabic scholar Flügel). What does occur is simply this. The word for sinner is *mujrim*, which is derived from *jurm*, but his crime is not called *jurm*, but *zanb*. If the *mujrim* deserves to be consigned to hell for his sin, and every Moslem must admit this, then it follows, axiomatically, that his sin, that is, his *zanb*, is an act deserving that punishment, and therefore we are compelled to con-

clude that *zanb* is an act committed in violation of the commandments of God and deserving of punishment, and this is exactly what we find to be its meaning as given in Arabic dictionaries, etc.

The large Arabic Encyclopædia edited by Butrus Bistani (one of the greatest Arabic scholars in Syria and Chief Assistant to Dr. Van Dyck in translating the Holy Scriptures into Arabic) says on page 415 of Vol. VII.

'*Khateeya* (sin) means *zanb* or *ithm* or any wilful committal of either, or *jareema*.'

Now *jareema* is derived from *jurm* and is alternately used with *zanb* in Egyptian courts to mean crime, or violation of the law of the country.

Observe that Bistani gives *zanb* *khateeya* and *jareema* as synonyms.

And on page 477 of Vol VIII occurs the following—

As for *jurm* its meaning is the amount of evil on account of which the sins is esteemed to be heavy or light and to merit a corresponding heavy or light punishment.'

In short, while the evil-doer is called *mujrim* his evil deed is said to be *zanb*, while Bistani declares the *jurm* to be the guilt involved.

In conclusion, I think it has been made clear to every possessor of a sound mind that *zanb* means grave sin, and that no one who commits that can help his fellow sinner into the Kingdom of Heaven. In short, it is beautifully summed up in that Koranic verse which says—

'*La taziru waziratin wizra vkhra*' ('No burdened soul shall bear the burden of another soul').

SHEBIN-EL-KOM. } Yours faithfully,  
EGYPT. } A.T. UPSON.

I wonder how much longer the educated dupes of the Mirza Sahib will continue to believe in his knowledge of the Arabic language! The alternative of Mr. Upson is clear; Either the Qadiani is "a wilful deceiver of men or one who has but little knowledge of his own sacred book and still less of that wonderful perspicuous language in which it was written."

The *Arya Patrika* has concluded that a little good natured sarcasm will do duty for sound reason and a straight forward reply to our contention. Twice he has promised to reply to our contention but failed to fulfill. He has failed to demonstrate the possibility of salvation to any soul in accord with Arya teaching. He has now failed to demonstrate the Error of Dr. Chandoolalla Mitter's Interpretations of the Vedas in proving by reference to the text of the Vedas and Shasters

that the ancient Aryas sacrificed cows and oxen and ate their flesh. This is not the case of a "European" servant like Max Muller or Sir Monier Williams or Dr. John Muir, who "do not know Sanscrit." Dr. Mitter was not a Christian. He has few equals among the Pandits of India. But he was an honest man and held truth as more precious than a gilded patriotism which is ready to sacrifice truth to bolster up Vedic myths.

## Current Thought & Incident.

### CHRISTIANITY IN CHINA.

By REV. W. REMFRED HUNT, NANKING.

When the history of the Christian Church in China comes to be written, it will be seen that its real evidences are in its deeds rather than in its creeds or theologies. That this is in harmony with the original charter of our imperial commission will never be denied. The new life that is coming to China through the Gospel, is vivid, clean, and eloquent with the power of its transforming energies. In the redeemed lives of its emancipated sons and daughters we are daily witnessing miracles of grace. Compared with these facts and living proofs of the power and divinity of our faith, the scholarly, exhaustive, and critical treatment of authenticities are reduced to colourlessness.

The Christian faith has taken hold of the very fountains of the moral, political, and industrial life of Asia. In China, the victories of the Gospel are on daily record. This does not mean that there are no reverses, or that the magnitude of the work is under-rated. Never in all the history of Christian missions in China have we had so much cause to rejoice, or so much to solemnise us in view of the immensity of the enterprise. Better than all the railways, mines, telegraphs, arsenals shipbuilding yards, universities, and radical changes in the government, are the evidences that we see in the changed lives of those who have come under the influence of the Gospel. It has made clean homes, created love between husband and wife, sanctified childhood, stimulated education, taught mothers to kiss a baby's face rather than a stone idol, and revitalised a dead manhood.

Here is a single case. Christianity in Chu Cheo changed clan fights into a common brotherhood. One hundred and forty who once bowed to images now sit at the table of the Lord, and are clothed and in their right mind.



Recently one of the members died. Some dozen of the farmer class subscribed quite a nice sum of money to take the widow and two children back to their distant home. This wiped away the tears of the sad hearts, and was a beautiful illustration to all around of the love of Christ and that the Gospel is not a mere cold, classic idea, but a warm, real, and practical exhibition of the fruits of love as taught and made immortal in the words of the Apostle James: "Pure religion and undefiled before God the Father is this, to be visiting orphans and widows in their affliction, and to keep himself unspotted from the world."

#### Philadelphian Ascends Mont Pelee.

Prof. Angelo Heilprin, President of the Philadelphia Geographic Society, George Kennan the noted traveler, and Prof. Varian are three members of a party of five who have succeeded in reaching the very edge of the crater of Mont Pelee. The trip was one of many hardships. Mr. Kennan writes of their experiences:

"Five of us started for the crater of the volcano and three of us reached our objective. We crossed Lake Palmiste which is now dry and full of bowlders and huge, ragged rocks of trachyte, rhyolite and andesite. We then climbed on up and reached the edge of the crater. We found it to be a huge chasm, or crevasses, with perpendicular walls.

"We could not see down into the crater more than one hundred and fifty feet; it was like looking into a white hot furnace. The chasm opens out toward St. Pierre, but the enormous columns of steam cut off the view in that direction. There were hundreds of fumaroles all about us. What was thought to be a cone of cinders in the crater was learned in reality to be a huge pile of gigantic rocks piled up one on the other. There were crusts of sulphur everywhere, but we saw no ashes or cinders in or near the crater. The whole, vast bed of the old crater and of Lake Palmiste is emitting steam through thousands of orifices.

#### IN GREAT DANGER.

"The ascent to Lake Palmiste is up a long and sharp incline covered with ashes. These had been soaked by the rain and as we proceeded there were terrifying gorges full of hot, volcanic debris on each side of us. Every footstep dislodged ashes, and our footing was most insecure. There were also clouds of sulphurous smoke, through which the sunlight swept at intervals.

"The ascent was the most terrifying experience of my life, yet Prof. Heilprin, the previous day had sat enveloped in darkness on the lip of what was once Lake Palmiste and had descended the horrible area in a thunderstorm of volcanic clouds and almost complete darkness. Mr. Leadbetter was with him.

"May 25 we went to Vive plantation, the property of Herman Clerc. Vive is on the river Capot, into which flows the river Fallaise from the new crater. Vive is in the new volcanic area, and our position there was very dangerous. May 24 we went to Basse Pointe. On the 25th we went to St. Pierre and returned to Basse Pointe by way of Morne Rouge.

#### FOUND MANY BODIES.

"Our party was the first to make this trip. We followed the old road to the point where the volcanic tornado had swept across it, and from there we followed down the track of the tornado. The spectacle here was truly appalling. There were numberless bodies on every side.

"On the night of the 26th occurred the great explosion of the volcano. All that day Mont Pelee had been vomiting masses of yellow, mud colored vapor. We now know that this presages a serious explosion. We heard fearful detonations during the 26th, and huge columns of black smoke, alive with lightning-like and terrifying flashes, rose from the crater.

#### COLUMNS OF FIRE.

"One column which rose to the height of a mile and a half, was lit up like fire from the fierce reflection of the incandescent mass within the crater.

"The 29th we spent at Morne Rouge questioning eyewitnesses of the catastrophe of May 8. The 30th we tried to ascend to the crater from this side, along the Cote Bass divide. From the crest of the divide we had a wonderful view into the awful Fallaise Valley, which was a tremendous, seething gorge of terrible volcanic activity. We were driven back by a severe thunderstorm, and very nearly lost each other in the dense volcanic clouds. We planted a record stake at the highest point we reached, on which we inscribed our names.

#### A SUBMARINE TRIP.

A sailor who took part in the recent trial of submarine boat No. 2 in Stoke's bay gives an interesting description of his experiences. He says the sensation when the boat was diving was singular. The increased pressure on the hull caused by the

submersion can be distinctly felt. He attributes this to the deadening of vibration through submersion.

There is plenty of light from the electric lamp. A sort of greenish haze slants in through the glass scuttles of the conning tower. At a depth of two fathoms one can tell by peering through one of these whether the weather is cloudy or that the sun is shining on the water. The first sense is one of numbness, but he was inclined to believe that this was more fanciful than real, and was caused by a feeling of helplessness.

There is no perceptible vibration to the boat, even when the hull is submerged at a speed of seven knots, except for a slight tremor which is caused by the working of the gasoline. The sense of silence is profound.

The longest time they were under water was three hours and twenty-seven minutes. Towards the finish he said he felt slightly nauseated. Two of the men aboard were sick. The ringing in the ears seemed to be the chief trouble. He said he was of the opinion that the nausea was not caused by the submersion, but by the foul vapors which accumulated while the boat was submerged.

All seamen on submarine boats, so this sailor man said, speedily grow pale. He did not like the life of a seaman on a submarine boat. It was too perilous, and there was great discomfort. At the same time, he volunteered to go to Barrow to help bring around submarine boat No. 4, whose trials have just been successfully completed.

#### MAKE A BEGINNING.

Remember in all things that if you do not begin you will never come to an end. The first weed pulled up in the garden, the first seed in the ground, the first shilling put in the savings bank, are all important things; they make a beginning, and hold out a hope, a promise, a pledge, an assurance that you are in earnest in what you have undertaken. How many a poor, idle, hesitating outcast is now crawling on his way through the world who might have held up his head and prospered if, instead of putting off his resolution of industry and amendment, he had only made a beginning!

Plan not, nor scheme,—but calmly wait;  
His choice is best.  
While blind and erring is thy sight,  
His wisdom sees and judges right,  
So trust and rest.

—Adelaide A. Procter.

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## Telegrams.

Calcutta, Aug 10.

London, October 8.—The Berlin correspondent of the *Standard* states that he has the very highest authority for denying that the German Emperor ever expressed a wish to see the Boer Generals. His attitude throughout has been one of the strictest neutrality. He refuses audience unless requested through the British Ambassador.

The *Cologne Gazette* says it is unknown whether the Generals addressed a request to the Ambassador. If they did so his reply has not been made public.—*Englishman Special*.

Bombay, Oct 9.

The following telegrams appear in the Australian papers to hand to-day:

In a speech at Rotterdam Botha stated that 20,000 Boer women and children were dead on account of the South African war, that 4,000 men were killed in battle, and of 16,000 wounded, the majority were incapable of working for subsistence, and he pleaded for funds to relieve his poor and helpless fellow subjects. He thanked the Dutch for "having so kindly received our dear president, Mr. Kruger."

The *Wiener Tagblatt*, a German political organ, states that the Boer Generals are anxious to secure the British Government's permission for Kruger to return to Africa.

London, Oct 10.

The Turks have dispersed the Bulgarian band in Macedonia. Four columns were engaged in a combined movement against the insurgents.

London, Oct 10.

The *Manchester Guardian* states that Lord Milner will be the eventual successor to Lord Curzon.

London, Oct 10.

Several plague cases have occurred in Yokohama.

Simla, Oct 10.

It is notified that the Secretary of State has sanctioned an estimated cost of Rs. 15, 61,614 of a railway on the metre gauge from Aonihar to Jaunpur, 36 miles, as an integral part of the Ganges Gogra Doh Lines.

The following surveys are sanctioned the Southern section of the Jeha Doh Railway from Sargola to Shorkot road or Toba Tek Singh, 105 miles.

From Pilibhit to Barmdoo, and from Lalkua to Kashipur, 80 miles.

A survey for the purpose of enquiring into the practicability and cost of a bridge over the Ganges between Sara and Damuk, dia.

A survey for a line from Shahdera (Lahore) to Lyallpur, 72 miles.

The Secretary of State has sanctioned an estimate amounting to Rs. 90,76,345 for the construction of a chord line on the Standard gauge from Agra via Muttra to Delhi, 121 miles.

Government have sanctioned a survey by the East Indian Railway for the continuation of the Grand chord line from Haridwar to Aensol, 56 miles, and a survey for a loop line from a point east of the Daga crossing of the Letpsnan-Bassein Railway northwards along the east bank of that river to Naikban, 55 miles.

London Oct 11.

An incursion of Arnauts into Servian territory has been repulsed with three killed. The Servians had eight killed.

London, Oct 12.

The Turkish troops have had desperate encounters with Bulgarian bands on the 8th and 9th. At Petrick 300 Bulgarians resisted for two days, and lost 40 killed and 60 wounded and prisoners.

London, Oct 12. The Crown Prince of Siam has arrived at Washington and is the guest of the nation. He was presented to Mr. Roosevelt, three members of the Cabinet being present.

London, Oct 11.

Colonel Swaine resumed active operations in Southland which were delayed owing to drought. He has captured 5,000 camels and 10,000 sheep in the Hand country, and is blockading the well there, placing the Mullah's tribes in a difficult position.

London, Oct 13.

London, Oct 12.—Lord Hugh Cecil, speaking at Dundee, said that the difficulties in South Africa were not at an end. If things were not wisely handled they might lead to a recrudescence of war.—*Indian Daily News Special*.

London, Oct 12.

A new diamond discovery at Windsorton is attracting numbers of diggers.

London, Oct 13.

The King gave a farewell luncheon to Lord Kitchener at Buckingham Palace to-day. Lord Roberts, and the American Generals Corbin, Young and Wood, were present.

Subsequently His Majesty received and conferred on all the available members of Lord Kitchener's South African staff the second South African medal of which they are the first recipients.

London, Oct 13.

The Porte in a circular to the Powers complains of Bulgaria's inadequate supervision of the frontier, enabling bands to cross and return. It asserts that the monastery at Rilo in Bulgaria is the invaders' head-quarters.

London, Oct 13.

Scarcity of coal is severely felt in many cities in America. Negotiations to terminate the struggle are still being attempted.

Calcutta, Oct 14.

London, Oct 13.—It is reported from New York that the continuance of the American coal strike may have an important bearing on domestic politics, as it encourages the Democrats to hope to carry the forthcoming State elections.—*Englishman Special*.

London, Oct 13.

The Siamese special envoy has also settled certain Anglo-Siamese question. He sails for Siam in a fortnight.

Calcutta, Oct 14.

The French colony in Siam is beginning to protest energetically against the Franco-Siamese convention is disastrous to the interests of the Republic. It asks the chambers to defer their sanction.—*Englishman Special*.

The correspondent of the *Standards* in Paris states that Mr. Hanotaux also disapproves of the convention.

London, Oct 13.

A Brazilian named De Bradsy and an assistant this morning navigated De Bradsy's airship across Paris, manoeuvring easily. As they were descending at St. Dennis the steel ropes supporting the car broke and the occupants fell 250 feet and were killed.

Allahabad, Oct 14.

The Sessions Judge of Jubbulpore has delivered judgement in the case of Chanda, a Parsi jeweller who was accused of the murder of Jugganarkla, a Madras Babu. It was alleged for the prosecution that Chanda, in revenge of Jugganarkla's treatment of his daughter, enticed him to the "Parsi Club" in the city, where it is supposed the murder was committed. The body was then taken in a sack to the railway station by Chanda, who got into the mail train from Bombay, and it is surmised threw the body out of the train.

when passing over a railway bridge. The Session Judge, disagreeing with the assessors, found the accused guilty of murder and sentenced him to death.

London, Oct. 4.

The Boer Generals were entertained at dinner in a restaurant at Paris yesterday evening. They were greeted by cheering crowds. The municipal guards were present.

Botha, De Wet and De La Rey made moderate speeches dwelling on their affections for France, and referring to French blood in the Boers' veins.

London, Oct. 14.

It is believed that a Transvaal loan of thirty to thirty five millions will be announced early in the session.

London, Oct 14.

An important conference was held at Washington yesterday night. Mr. Roosevelt and Minister Root, Mr. Pierpont Morgan and several leading mine owners agreed that Mr. Roosevelt shall appoint a small commission to deal with all questions between owners and employees. The miners are to resume as soon as the commission is constituted, and cease interference with nonunionists.

The scarcity of fuel is such that the people of Chicago are seizing the wood-paving.

London, Oct 14.

It is officially stated that Lord Kitchener gave evidence before the War Commission regarding the quality of the troops, their shooting, marching and individual initiative, the degree of improvement therein during ammunition and other supplies, and the transport arrangement.

He suggested alterations in the training and education of officers.

London, Oct. 11.

The Porte continues to take military measures in the Monaster and Salonika districts.

London, Oct. 14.

Petroleum, coal and iron concessions, covering sixteen counties in Szechuan, have been granted to separate French and English Companies.

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